Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

VOL. VIII. BOSTON, SATURDAY, FEBRUARY 21, 1829. NO. 8.

MISCELLANEOUS.

DR. WORCESTER'S FAREWELL LETTER.

The venerable Dr. Noah Worcester, who was the founder of the Massachusetts Peace Society, and who has from the commencement of the work, been the Editor of the Friend of Peace, has recently relinquished his office as Editor of that work, and at the late anniversary of the society addressed the following letter,—

To the officers and members of the Massachusetts Peace Society.

My Brethren and Friends.—More than thirty years ago, from what I had witnessed, I formed the opinion that old men are often unapprized of the decay of their mental powers, after the fact had become obvious to their friends,—and that too frequently they wish to retain responsible situations, when others believe that they would evince greater wisdom in leaving those situations to be occupied by men of more vigor. Having formed this opinion, I then resolved to profit by it, should I be spared to old age.

I have now passed the boundary of "three score years and ten;" my former resolution has recurred with force to my mind, and I have felt it to be a solemn duty to reduce it to practice. I have therefore determined to discontinue my labors as Editor of the Friend of Peace. For several years I have wished to retire; but I saw no one disposed to take my place, or to conduct a similar work. Recently, however, the "Harbinger of Peace" has been established under the direction of an Editor who not only possesses zeal in the cause, but talents, vigor, and industry,—and who will need the patronage of those societies to whose kindness I have been indebted while conducting the Friend of Peace.

The objects of the Society are still dear to my heart, but I have become too infirm any longer to sustain, without injury, the cares and responsibilities attached to the offices with which the Society has honored me for thirteen years. As a further reason why I should not be re-elected, I may observe, that should my life be prolonged, it is very uncertain where my residence will be after the present winter. I must, therefore, entreat the Society to accept my grateful acknowledgements for the respect and confidence which have so long been manifested towards me, and to confer the offices, with which I have been honored, on some person or persons better able than I am to perform the duties connected with them.

Being fallible, I may have erred in managing the affairs of the society, or in my treatment of individuals; but I think it has been my aim to act impartially, and with that spirit of Peace which I have recommended to others. If, however, I have given just cause of complaint to my brethren of any denomination, in what I have written or what I have done, I ask forgiveness of every one who has been thus injured or aggrieved

"Having obtained help of God, I continue to this day;" I reflect with wonder and gratitude on his kindness in opening my eyes in respect to the anti-christian nature of war, and fixing my attention on an object of so much importance to the world as peace on earth; and in sustaining me so many years while pursuing an object so unpopular, yet so accordant with that of the Saviour's mission. Among the favors of God to me, I mention with unfeigned gratitude his disposing so many worthy, intelligent, and respectable Christians of different denominations, and in different parts of the county, to patronize my labors, and in different forms to aid me. But to the Massachusetts Peace Society, as a body, and to the liberality of individual members, I have been principally indebted for ability to reside in the vicinty of Boston, without involving myself in pecuniary embarrassments. To this society with its auxiliaries, and to all the Peace Societies which have patronized my labors, I would now express sincere gratitude. To many individuals of this Society, and to many who are not members of it, I am under peculiar obligations for favors which I never can repay; but for which I pray that God would reward them with that peace which the world cannot give.

The Friend of Peace, from its commencement, has been printed at my own expense and my own risk—having never charged the Society with any copies except what have been distributed for it—just as I charged the copies purchased by other societies or individuals; always taking on myself the risk of selling the overplus copies. But without the patronage of the Society, and the contributions of friends, I could not, with safety, have continued the work one year. My ardor in the cause and my confidence of its ultimate success, encourged me to publish many copies which have not yet been disposed of. Should the funds of the Society be such in future that its officers can afford to purchase any of these copies for gratuitous distribution, in this country or in foreign lands, I shall gladly supply them at a reduced and low price. But I have no claim to the further patronage of the Society, nor have I a wish that its operations should be embarrassed by any arrangement to favor me. During the time that my reason may be continued, I think I shall remember with gratitude and respect the society which has contributed so much to my support and comfort in the decline of life; and I must be an ungrateful being, if for the few remaining days of my pilgrimage, I cannot confide in a heavenly Father who has for seventy years surrounded me with his goodness—liberally supplied my wants, and has hitherto made the evening of my life as pleasant as its morning or its noon.

I entertain a cheering hope that my retiring from the responsible situations, which, perhaps, I have too long occupied will be so far from retarding the progress of the society, that it will occasion an addition to its numbers, its strength, its activity, and its success; and that while life remains I shall have increasing cause to rejoice in its prosperity.

Now may "the God of Peace who brought again from the dead our Lord Jesus," and by whose influence the Massachusetts Peace Society was founded, be its Guardian and Benefactor, till its object shall have been witnessed in the peace of the world.

Yours affectionately,

N. Worcester.

December 2nd, 1828.

DOCTRINAL.

UNITARIAN OPINIONS.

The exposition here introduced of Opinions commonly received by Unitarian Christians, is from Rev. William Ware's Sermons "Illustrative of the principles of Unitarian Christianity."

Free inquiry, then, you understand me to affirm, will conduct to those views of the Gospel of Jesus, which are usually denominated Unitarian. I firmly believe it will. I do not believe that a man can go to the New Testament with a truly unprejudiced mind, willing to be convinced, and study it intelligently, and turn away an unbeliever in them. And it is because I believe that such would be the issue, and that such issue is unspeakably desirable to the best interests of the religion of the Savior, to its reforming and saving power, that I stand here to say a word in behalf of free inquiry, and to entreat those who will be entreated, by all their love of truth, their regard for the scriptures, their reverence of God, their gratitude to Jesus, to go in a humble and teachable spirit to the scriptures, and try by *that standard* what they have been accustomed to hold as the sound words of the Gospel.

But you reasonably ask, what are the distinguishing tenets of that system which it is believed approaches so much nearer the true faith in Christ? I will detain you a moment longer while I briefly recite them.

That form of sound words, to which I believe free inquiry will conduct you, will not comprise any thing very different from the following articles of christian faith. It is distinguished as you may know by the term Unitarianism, or Rational Christianity. We care not for the name. The *thing* designated by it, we believe to be the *true Gospel of Jesus of Nazareth, the anointed Son of God.* But we do not object to the common name—it is a just and descriptive one. A Unitarian is one who believes in the strict unity of God, in opposition to the Trinitarian, or one who believes in a three-fold or tri-personal God. A belief in this primary article, confers on him who holds it, the name of Unitarian. But this does by no means imply, that on all the other various topics of religion, he necessarily thinks alike with all those, who, together with him, adopt this general appellation; any more than that all those who go by the general name of Trinitarian should be supposed to believe alike on every other point, as well as on that of the nature of God. Trinitarians are some Catholics, some Protestants, some Calvinists, some Arminians, some Lutherans, others Methodists, Episcopalians, Universalists—yet all Trinitarians. Even on the doctrine of the Trinity itself, they are not agreed; some being Athanasians, others Sabellians; some explaining it one way, some another; very few even uniting in the same exposition of that very mysterious dogma.—So it is with Unitarians; though they substantially agree, they do not hold it essential to believe in all things alike. Each inquires and believes for himself, or ought to do so. Yet from the general outline of doctrine which I shall give you, very few would dissent.

On the main point however—the unity of God and the derived existence and power of Jesus Christ—there is among Unitarians one and the same identical belief. They unite in holding the opinion that God is one—in one person—that the Father is the one, only, self-existent, infinite, all-perfect, all-gracious Deity. They believe that this one God manifests himself toward us in different ways and in different relations. He is our invisible creator and supporter. He has, through his ancient prophets, often held communication with man concerning his moral welfare and his future well being; and by Jesus Christ he has spoken most plainly on these most momentous subjects. Through *him* he is our redeemer from the bondage and punishment of sin; and he daily and hourly visits us by the refreshing and sustaining influences of his spirit. We do not believe, for we do not think it scriptural to believe so, that because Deity sustains to us these different relations, he is therefore comprised of three distinct and almighty persons. We think it is the one Omnipotent Father who works *with* us and *for* us in our creation, redemption, and sanstification—in our creation, immediately by himself—in our redemption, by the Mediator Christ Jesus—in our sanctification, by those influences which from himself he chooses to shed abroad.

In the next place, we believe in Jesus Christ and his divine commission and authority—that he was the *Son of God* in the scripture meaning of the words; that he was not *God the Son* in any sense of the phrase. We believe that he came from God, commissioned by him, filled with his power and wisdom, to teach a new and better religion: and by his instructions, his example, his sufferings, death and resurrection, to save a sinful world. We believe that he was abundantly proved to have come from God, and to have acted with his authority, by the miracles which he did, and which no man could do, except God were working with him.—Thus we give to the laws of the Gospel the obedience and reverence which are due to the laws of God—for they *are* his laws. Its authority is the authority of God. The religion of Jesus is the religion of God; for he inspired and sent him. Its salvation is the salvation of God. If we live by the Gospel we are confident that we live according to the will of God our Father—if we die in the belief and practice of its truth, we know that we die in the happy assurance of the acceptance and mercy of God. It is upon the mercy of God, declared in Jesus Christ that we found all our hopes. We think it a strong and ample ground; sufficient for the comfort of life; for hope and peace in death, and the salvation of eternity.

Again, we believe in the Holy Spirit of God—that as the phrase is used in Scripture, it stands for the influences of God shed upon man—not for a divine person distinct from the Father and equal to him, but for the power and wisdom of the Father himself. These were imparted freely to the Apostles and disciples in the infancy of the church, and they were enabled to work miracles.—We believe in the secret but felt influences of the Spirit of God upon the hearts of men. We cannot indeed say "Lo here, or lo there"—for as the wind bloweth where it listeth and we hear the sound thereof, but cannot tell whence it cometh nor whither it goeth—so of the Spirit of God we cannot trace or detect its workings; but we believe, for we are plainly told, that they are abroad in the world sanctifying and saving the souls of men.

Again—further—We conceive that God stands to us in the character of Father—that when he forgives our sins, he forgives of his own free, *unpurchased* mercy. We think that the conditions of acceptance with him are repentance and a holy life. We cannot find in the scriptures the doctrine of God's arbitrary election of mankind, some to everlasting happiness without foresight of the existence of good works, or virtuous life; and his reprobation of another portion of them to everlasting perdition, also without regard to moral character, but inconsequence of a decree that went forth in the beginning. We cannot, in a word, find any of the doctrines of Calvinism in the Bible; which seem to us to rob the Deity of every attribute not only of love but much more of justice.

Believing that the whole language of scripture from beginning to end, goes to show that God bears the paternal character, and that the gospel conditions of salvation are repentance, reformation, and the actual possession of real holiness—that God's mercy accepts our imperfect virtue, and pardons our unconscious errors and forsaken sins—we reject the doctrine of the atonement as it is called, or the vicarious sacrifice of Christ, as being wholly unscriptural,—contradictory of other plain and undeniable truths, and wanting all support in the express language of the Bible. According to this doctrine, God saves us, not of his own free mercy and because he loves us, but because his Son, a God like himself, and a part of himself, has benevolently stepped forth, and by suffering a life of pain on earth in a human form, and dying a death of agony upon the cross, has borne in his infinite person, and through his infinite capacity of suffering, the punishment otherwise to have been inflicted upon all mankind for their sins; and having thus satisfied the divine wrath and justice, which were bent upon our ruin, has in fact *purchased* our salvation, bought us off from everlasting death. The *Father* is thus stripped of his attributes of love and mercy.—He does not forgive in any sense. He is represented as inexorable, stern, wrathful, and does not remit his anger towards us, till it has been fully satisfied by the vengeance wreaked upon an innocent and almighty sufferer. This is the true doctrine of atonement. But it gives a character to the Deity totally opposed to those representations of it which are set forth in the New-Testament, particularly in the parables of our Lord, as in that beautiful and affecting one of the prodigal son. But we reject the doctrine, not merely because it seems at variance with all our ideas of abstract justice, and the scripture accounts of the character of God, but chiefly because we perceive the doctrine to be destitute of a sufficient foundation in plain unambiguous texts of scripture.

If it be asked then, what power and efficacy we ascribe to the death and sacrifice of the Savior? I answer, that some think that the very strong scripture expressions relating to that event, seem to ascribe to it a *peculiar* efficacy which they do not pretend to understand or define, but that generally a *moral power* is ascribed to it and no other—a power of the same kind, though exhibited in a different way with that which belongs to his life—his doctrine—his example—his resurrection. His death was necessary to the confirmation of his doctrine, and the proof of his divine mission; it was essential to his resurrection from the dead, without which we should have had no better knowledge than before, of a future existence—and it was therefore permitted to take place. By it we are furnished with the highest motives and incitements to virtue of which we can conceive. Jesus has died and risen from the dead, and shown that his truth was from God. He has died and risen from the dead and thereby opened to our astonished view the eternal world, and invited us through the obedience of his laws, to enter upon that world of glory and joy. If we are not to be wrought upon by motives like these, if they are not powerful enough to save us, it would seem as if no other motives of which we can now conceive, or could have been proposed to us—short of depriving us of our moral freedom and *compelling* our virtue—would have been able to rouse and save beings so senseless and so gross.

Once more.—We believe in a future life of retribution, when we shall receive according to the deeds that have been done in the body—when to all them that have obeyed unrighteousness, shall be rendered indignation and wrath, tribulation and anguish. The Christian doctrine of the retributive character of the future existence, we hold to surpass every other doctrine of Christianity for its practical and moral value. Any other truth we think may more safely be doubted or disbelieved than this. The scriptures we think lay especial stress upon it. We are therefore firm believers and defenders of the truth that the sinner will be miserable now and forever, if he retain—as being a moral agent it would seem he may do—a mind alienated from God and the love of virtue—that so long as sin remains in him, so long will he endure that necessary hell which it creates and which itself is.

In the last place,—Unitarians receive the Holy Scriptures as the divine rule of faith and duty—and *from them draw every doctrine which they profess to believe.* They believe the scriptures to have been written by inspired men, who were enabled to record the whole truth, who did record nothing but the truth. They would bow in all things to their authority and rejoice daily in the salvation which they have revealed in Jesus Christ.

BIOGRAPHICAL.

[From the Christian Pioneer.]

THEOPHILUS LINDSEY.

The Rev. Theophilus Lindsey was born at Middlewich in Cheshire, June 20th, 1723, *O. S.* He was named after his godfather, Theophilus, Earl of Huntingdon, the husband of Salina, Countess of Huntingdon, so well known as the zealous and liberal patroness of Whitfield and the Calvinistic Methodists. At a proper age, he was placed in the Grammar-School at Leeds, then under the superintendence of Mr. Barnard. To the instructions and influences to which he was here subjected, in concurrence with the impressions of his earlier domestic education, Mr. Lindsey was indebted for that ardent love of truth, that firm integrity, that purity of spirit, that early and deeply rooted principle of piety, by which he was so eminently distinguished. At the eighteenth year of his age, Mr. L. was admitted at St. John's College, Cambridge. Here his literary attainments and exemplary conduct soon attracted general notice and admiration. Having passed through his academical course, and taken his degree with high reputation, Mr. Lindsey was elected a fellow of St. John's College; and, had he chosen to devote himself to literary pursuits, he was well qualified to have attained considerable distinction, but his chief ambition was to be a minister of the Gospel. After several changes, he succeeded to the living of Piddletown in Dorsetshire. While he was minister of this Parish, he married, Sept. 29th, 1760, Miss Elsworth, the step-daughter of Archdeacon Blackburne, the celebrated author of the Confessional; a lady, whose principles and views were congenial with his own; whose superior understanding and exalted virtues were eminently calculated to aid and second him in all his schemes for the temporal and spiritual benefit of his parishioners, and especially of the poor and ignorant.

It was while Mr. Lindey resided at Piddletown, that he first began to entertain serious scruples concerning the Scripture warrant for Trinitarian worship, and the lawfulnes of his continuing to officiate in the Established Church. After learned, calm, and diligent inquiries, he says, "the more I searched, the more I saw the little foundation there was for the doctrine commonly received and interwoven with all the public devotions of the Church, and could not but be disturbed at a discovery so ill suiting my situation. For, in the end, I became fully persuaded, to use Paul's express words, 1 Cor. viii. 6, "That there is but one God, the Father," and he alone to be worshipped. This appeared to be the uniform unvaried language and practice of the Bible throughout; and I found the sentiments and practice of Christians in the first and best ages corresponding with it." Mr. L. did not however immediately leave the Church: an affair of such moment, required, he thought, and rightly, much and mature consideration. At the same time, he declined an offer which, in all probability; would have led him to the Episcopal bench of the Church of Ireland. Mr. Lindsey was greatly desirous of residing in Yorkshire, where he might enjoy the society and counsel of many valuable friends, and particularly of the venerable Archdeacon Blackburne. He accordingly exchanged his living for that of Catterick, a benefice in every respect inferior to that of Piddletown. Mr. L. had now renounced the doctrine of the Trinity; yet he remained in the Church. He himself has stated the reasons. He had been devoted to, and early educated for, the Christian ministry; his heart was engaged in the service, and he was reluctant to leave a situation of usefulness. This reluctance was increased, and its impropriety rendered less evident, by the silence which prevailed respecting Unitarianism—the singularity of quitting the Church on such grounds—the example of other estimable persons, who, though their opinions varied little from his, satisfied themselves to remain in the Church—the dissuasion of friends, who told him that he ought not to leave his benefice merely, but the world, if he expected a perfect state of things in which there was no flaw or hardship; and that, in the mean time, he had it in his power to forward the desired work, by preparing men's minds for it, whenever there should be a disposition in the state to rectify what was amiss. If, therefore, he could find any way of interpretation, so as to reconcile the prescribed forms with Scripture, he was not only justified, but to be commended. These considerations influenced him; and he brought himself to consider the Trinitarian forms in the service, as a threefold representation of the One God. This hypothesis was advanced by the learned Dr. Wallis, and sanctioned by the University of Oxford. He took all opportunities, however, both in public and private, to bear his testimony to this great truth—that there is but One God, the Father—with great plainness, and without reserve. However plausible these arguments, they were not likely to maintain a permanent ascendancy over the honorable, ingenuous, and inquiring mind of this excellent man; and in his Apology for resigning his living in the Church, he frankly, and with great humility acknowledges their invalidity, and his own infirmity in yielding to them.

At length, he resolved to quit the Church communion; though he expected that his means of usefulness would be greatly diminished, if not annihilated—though his principles and person, would, among the great body of the dissenters, be regarded with horror; and few were the congregations, at that time of day, though they called themselves rational and liberal, who would endure to hear the pure Unitarian doctrine. But none of these things moved him; he fixed his eye upon the line of duty, and determined closely to adhere to it, and to leave the event to God. On announcing his resolution to his friends, the most dear and intimate opposed it the most; they urged upon him the state of poverty to which he would reduce himself and family; but in vain. In obedience to the voice of enlightened conscience, Mr. and Mrs. Lindsey resigned their beloved residence at Catterick, with all its secular advantages and comforts—with all its means of usefulness; and, with the smallest pittance of private property, set out in the bleak month of December, in search of a resting-place, where they might be able to maintain themselves by honorable industry, and might best promote the great doctrine of the Divine Unity, and the sole and unrivalled supremacy of the Father.

> The world was all before them, where to choose
> Their place of rest; and Providence their guide.

The diminution of their income was not their only difficulty. Former friends looked coldly on them, and some from whom better things might have been expected, were not sparing in loud and strong expressions of disapprobation; and not a few willing to leave them to their fate. Some, indeed, of Mrs. Lindsey's more opulent relations, offered to provide for her an asylum and competence, if she would abandon the society and the fortunes of her husband. It is needless to say that such a proposal was rejected with the indignation it deserved. As a means of temporary supply, Mr. Lindsey sold his library; a sacrifice, the value of which none can appreciate, but those who have an ingenuous love of literature. It was now, that Mr. Lindsey published his Apology; the design of this excellent treatise, as set forth in the preface, "was not barely to offer a vindication of the motives, conduct, and sentiments of a private person upon the subject of it, however important to him, but to promote that charity, without

which a faith that can remove mountains is nothing, and to excite some to piety, virtue, and integrity." Arrived in London, they provided themselves with decent but humble lodgings, and sold their plate to purchase necessaries for present subsistence.

[To be continued.]

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 21, 1829.

SABBATH MAILS.

In the last Register we introduced some strictures on the late Report of the United-States' Senate, on the subject of transporting and opening the mails on Sunday. We then proposed, in addition to those remarks, *secondly* to attempt to obviate the objections against the cessation of Sunday mails; and *thirdly*, to state our reasons for dissenting from the opinion of the committee on that subject.

It is now our business then,—

2. *To endeavor to obviate the objections raised against the cessation of Sunday mails.*

The committee of the Senate express the opinion, that the stopping of the mails 'would be productive of immense injury, both in its commercial, political and moral bearings.'

That it might be somewhat injurious in commercial and political respects, we will not now gainsay; but in what respect its *moral* bearings could be unfavorable we are at a loss to imagine.

Its supposed injurious effects may be considered, 1st, in their influence upon the interests and operations of the Government, and upon the general prosperity of the nation; and 2ndly upon the interests and prosperity of individuals.

In relation to government it is stated, that the cessation of Sunday mails would interrupt that speedy communication with different parts of the country, which the various departments require frequently in peace, and always in war; and would subject the departments to the heavy, and otherwise unnecessary expence of expresses. In reply to which we would say, that in time of war, we should admit their necessity. But, in time of peace we believe the occasions are rare when much public detriment would result from *one* day's delay of the mails, or even of *two* days, as might sometimes be the case on the longest routes. And in such cases, we cannot but think that the detriment arising from the occasional expense and trouble of expresses would be far overbalanced, by the happy moral influence on the community at large, of an example, in all the operations of Government, of rest on the Sabbath.

In regard to the suggestion, that the amount of letters sent by expresses or private conveyance on the sabbath, would injure and weaken the Post-Office department, by materially affecting its income, we must say that we consider the suggestion an exaggeration, which has not the support of probability. Important information in regard to variations in the price of merchandize, which would make the forwarding of expresses between our principal commercial cities an object, would probably not occur ten times in a year, and hence could not much effect the Post-office revenue.

But as the arguments on this subject, *pro* and *con*, both of the committee and ourselves, rest principally on mere opinion, we must set them one against the other for what they are respectively worth.

The argument that the stopping of Sunday mails would be detrimental to the general prosperity and wealth of the nation, seems to us to have less force, than that which respects its influence on the interests of Government.

We admit that the speedy and prompt transmission of intelligence from one part of the country to another has an important influence in giving activity to all its business operations. But where intelligence is thus promptly communicated six days in seven, it seems impossible that the general interests of the community could be very sensibly affected by the loss of the seventh day's mail. The interest of individuals may indeed be prejudiced, by the opportunity it may give for speculation,—but as the interest of other individuals would be in the same degree benefitted, it is evident that the general wealth and prosperity of the country, as a whole, could not be materially effected.

The inconveniences and losses resulting from the cessation of Sunday mails would undoubtedly be most felt by commercial men. And this would arise not from their doing less business, so much as from their becoming the prey of speculators, who, anticipating the mails by expresses, between our chief commercial cities would sometimes make important, but to others comparatively injurious negociations. which a regular mail would have prevented.

But even this evil has been greatly exaggerated, and would, we apprehend, in the end prove to be much less, than has been anticipated. A few such speculations would put the merchant on his guard, and the result would be that no important negociations, either in stocks or merchandize, would be made after saturday till the arrival of Monday's mail. This however would not lessen the business of the week. It would only be throwing particular parts of the week's business into fewer days. What was deferred on Monday through wise precaution, would be transacted on Tuesday, or in the course of the week, without much embarrassment of other operations. This circumstance by removing the *opportunity*, would soon check the ardor of speculation, and expresses for commercial purposes would be comparatively infrequent.

But let it be admitted, that in this argument we have mistaken the true bearings of the subject, and that greater detriment would result to the community, from stopping the Sunday mails, than we anticipate. Now in what does this detriment consist? Does it consist in a deprivation of the necessaries, or even of the comforts of life? No. It is not pretended that six days in seven of industrious application to business are not sufficient to give a man, not merely the necessaries and conveniences of life, but its elegancies, its luxuries, and, under ordinary circumstances, to ensure a fortune. The detriment then is merely a negative one, and consists in our not acquiring a certain amount of wealth which we believe the advantage of Sunday mails, and the attending a part of that day to our secular affairs would have given us; and we consider this probable advantage of gain a sufficient justification of the practice of transporting and opening the mails on the Sabbath. But let us be consistent and carry this principle through, and see where it will lead us. If the transportation of the mails on the Sabbath, is justifiable on the score of pecuniary advantage, by enabling us to transact more business, and with better prospect of obtaining a fortune; why should we not on the same principle open our stores and work-shops, and keep our manufacturing establishments in operation on the Sabbath, as well as on other days of the week? This would undoubtedly be a means, at least temporarily, of much greater pecuniary advantage, than is derived from Sabbath mails.

Does not this argument then, by proving too much, prove nothing at all?

Now let us consider to what all this argument of advantage refers. It refers entirely to our present state and condition and to things outward and perishable, and totally overlooks the grand and paramount consideration of man's moral nature and his immortal destiny. Are we prepared to sanction this view of life by our arguments, and the influence of our example?

We are not of that number who would make life a scene of gloom, mortification and penance; nor would we vindicate that puritanical strictness and austerity in the observance of the sabbath, which render it repulsive and prevent its legitimate influence. Our desire is, that we may so far regard that most wise and beneficent institution, that the hurry and whirl of worldly cares and pleasures may not cause us to forget our high nature and destiny, or so engross and debase our affections, as to defeat the beneficent and sublime purposes of our being.

"HARVARD, A MORAL PESTILENCE"!!

We have no love of controversy, nor any desire to publish the faults of our neighbors. They are, however, sometimes too glaring to be passed over in silence.

Insinuations and charges affecting the character of important institutions, and of eminent individuals are thrown out with a recklessness which causes a good mind—if not to shudder—at least to weep over the violations, of which some professed followers of Jesus are guilty, not merely of the gentle, forbearing and generous spirit of the Gospel, but even of the solemn obligations of *justice* between man and man. How far these suggestions are well grounded, we leave our readers to judge, from the following quotations from the Boston Recorder of the 19th instant.

The first, is the following, and occurs in some remarks of the Editor on Revivals in Colleges.

"What has made Harvard a moral pestilence, but the absence of showers of grace?".

The second is from a communication in the form of a dialogue, in which the parties, Miss B. and Mr. L. are speculating respecting the opinions of the Hollis professor of divinity at Cambridge.

Mr. L. Well, I do not think Dr. Ware believes any such thing. I think it likely, that if you could observe the workings of his mind, year after year, you would find that he has not uniformly a firm, decided, settled belief that there is a future state; that he holds the Bible loosely.

We understand that Mr. JOHN LANGDON SIBLEY, from the Theological School in Cambridge has received an unanimous invitation to become Pastor of the Congregational Society in Stow.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

HYMNS.

What are the faults of our Hymns?

This is an important question; for from the effect which music is capable of producing upon all, it is clear that psalmody might be made one of the most effectual parts of public worship, while it is equally certain that now it is one of the most ineffectual. The voices and the organ are listened to, the music very likely excites an emotion of deep pleasure in the whole congregation of worshippers, but it may at least admit of doubt whether there are many out of that number, (a large portion of which come to be acted upon, not to act themselves) whose thoughts are directed to God by means of it or whose minds are ever wrought into a more devotional frame. The music is listened to as a matter of taste; it gives pleasure and this is all. The fault is evidently in the Hymns which are sung. It belongs to them to direct the vague and indeterminate feeling, which the music has awakened to a particular object. If the Hymn be a good one, it will do this precisely in the same way as a good song, well sung, rouses our feelings and directs them.

The first fault, and which indeed is a very manifest one, is that they are written in a sort of technical language. The ideas which many Hymns contain are the sublimest which the human mind can grasp. The infinite perfections of Deity, the eternal nature of man and the relations which link the finite with the Infinite,—the frail, weak, blind son, with the all-perfect Father, are the subjects on which they are employed. The narrow limits to which a hymn is confined seem to forbid, or at least have prevented much illustration, or variety in the mode of presenting these thoughts. This has given rise to the continual use of similar language and the introduction of the same images, which have been appropriated a hundred times before. And so it has come to pass from our familiarity with their peculiar language that they may be written now, mechanically, and with scarcely a consciousness of the thoughts which the words express, and almost of course, without any true feeling of their grandeur and importance. Our devotional poetry is at the present time in much the same state in which English pastoral poetry was during the fifty years preceding the time of Cowper. From the continual repetition of the same form and words and images it had in the progress of time become mechanical, heartless and unnatural. The religious poetry of the present time has been affected in much the same way. It has become mechanical and cold. It has nothing new to excite the attention and nothing which has a power to force its own way into the heart. This I of course say of hymns in general only. There are some particular instances in which truth, sublimity and a life-giving energy, are breathed out in language which will make itself listened to. But these cases are rare. The evil is increased, and the importance of avoiding it in their composition is more evident, from our familiar acquaintance with them from childhood upward; a thing of itself almost sufficient to make the words of life a dead letter.

How interesting and how influential a part of religious worship psalmody might be made, any one must have seen who has ever been present at a Baptist or Methodist meeting and heard the singing of one of their peculiar hymns, and witnessed the earnest attention of all present, as the singer described in striking, Bunyan-like allegories, the sorrows, the struggles and the overwhelming joys of the Christian's progress. And he must at the same time have felt how exceedingly faulty in some respect or other, was the prevailing taste of what are generally esteemed more intellectual congregations.

But this is by no means the chief fault. Hymns are written to be sung, not read, and the taste of the community has we think justly determined that the solemnity of the service requires that they should be sung to tunes of a slow and grave march, rather than to rapid and lively airs. Now it is always necessary and especially so in poetry to have the thought expressed in the fewest and strongest words possible. In general that a thought may produce the greatest possible effect it must enter the mind at once and not by degrees. It must pierce through brain and heart like the sudden thrust of a spear point. A quick blow will shatter to pieces what an enormous weight will not break, and a thought which lengthened out to three pages would fall upon a congregation as upon so much lead, would when condensed into three words make the whole assembly tremble and start with emotion. Now this conciseness in the expression of a single thought, so important in all cases, becomes doubly so in pieces written for music. It takes a considerable time to sing through a single line and then the music is broken up by continual pauses and interruptions. Now if the thought be lengthed out through a whole stanza, it is impossible that the auditor should wait so long a time to hear it evolved; or if he attempt it he will inevitably forget the first part of it before he has heard the last; or as is generally the case, if he has read it over in his hymn book he has seen the whole thought and felt the whole of its own influence and of all those thoughts immediately associated with it before the choir have got through with a single line, and then his mind wanders off to remote associations, which are in their turn interrupted by the words of the hymn, till at length it is reduced to a state of confusion, of utter listlessness, or of still and quiet pleasure in which the music is heard and felt without any attempt being made to direct to a proper object the feelings which it excites. The necessity of having each separate idea expressed in the smallest number of words possible is clear. How much effect would "Bruce's Address" produce when sung, if the thought which each single line contains were expanded into a stanza? All that is requisite in a hymn is that the outline of the idea should be expressed strongly and vividly. The imagination of every hearer is rapid enough to give it all the necessary shades and colors. And it is a thing too, which it prefers doing. Inactivity is uncongenial to the mind. If you persist in inflicting an idea with all its parts and associations on any one, the probability is, that when you have got through he will not know a word of what you have been saying. His mind may have ranged through all space whilst you were talking,—it certainly will not have given much attention to your words.

That our meaning may be more clear we will give an example of what we mean. There is a hymn of Helen Maria Williams which we hear very often read and which in reality is a very pretty piece of devotional poetry. But as a hymn it fails, in what we deem an essential requisite. It commences with "My God! all nature owns thy sway." We will extract the second and third stanzas.

Or when in paler tints arrayed,
The evening slowly spreads her shade,
That soothing shade, that grateful gloom
Can, more than days enlivening bloom,
Still every fond and vain desire,
And calmer, purer thoughts inspire;
From earth the pensive spirit free,
And lead the softened heart to thee.

In every scene thy hands have dressed,
In every form by thee impressed,
Upon the mountain's awful head,
Or when the sheltering woods are spread;
In every note that swells the gale,
Or tuneful stream that cheers the vale,
The cavern's depth, or echoing grove,—
A voice is heard of praise and love.

The first fault of these stanzas, as part of a hymn, is that the idea is drawn out to an inordinate length. Each of these stanzas makes but a single sentence. Eight lines are to be sung through before the idea is brought out and during the whole of this time the minds of the congregation are supposed to be held in suspense, waiting the gradual developement of the idea, or composing themselves to a state fitting the sentiments expressed. This may be done sometimes, but not very frequently we imagine. But this is not the only fault. The main idea is concealed by a cumbrous drapery of epithets, which in this case, were we considering it only as a piece of poetry we should think were applied in very false taste. Each epithet becomes a sort of metallic point to draw off and dissipate the feeling which the principal idea should excite. Of course this, which is bad in any case, becomes intolerable in what is intended to be sung. And this hymn does not have this fault more than do three fourths of all the best in the language, as any one may see by turning over the pages of our best hymn books. If any one doubts how much harm this expanding the idea produces, let him compare the best of Dr. Watts' Psalms with the originals.

We are obliged to close our remarks although there is much more to be said. It is an important subject and we hope that some one less busily occupied than we are will take it up and examine it more fully. It is important because if correct views were entertained of what a hymn ought to be, there would in time be plenty of those which were really good.

X. Y.

CORRESPONDENCE.

A friend has politely favored us with the following letter for the Register.

———, Feb. 4th, 1829.

My Dear Brother,

Having now retired to my residence in the country, I will endeavor to fulfil my promise of giving you some account of myself, and of the state of things round about me; trusting that you, in turn will furnish me with correspondent details concerning yourself, and the course of affairs in the metropolis.

As to my location, you know I am situated in a country town, about sixty miles from Boston; in a village, remarkably pleasant in the summer season, but cold, dreary, and lonesome, in the winter. Although it be, and very properly, called a country town, yet it is not an inland one. It is situated near the sea, from which it receives refreshing breezes in the summer, and bleak winds in the winter. It however, on the whole, unites within itself more pleasant, and a less number of disagreeable things, than most places at this distance from the city.

The town itself contains about 3000 inhabitants, and is very large in territorial extent, compared with the number of the people. It contains about 90 square miles; a great proportion of which is still covered with forest; notwithstanding its settlement was commenced within twenty years from the period of the first settlement of New-England. The inhabitants live generally near the sea coast, in villages, or neighborhoods known by different names,—between which, a greater, or less degree of friendly communication is maintained, according as they are near to, or more distant from each other; and the villages at the several extremities of the the town are so far apart, that but little acquaintance can be maintained between them. Indeed, when they all meet in common town meeting, people from these extreme settlements do not always recognize each other at once as fellow townsmen.

There are several manufacturing establishments in the town; most of which are in a flourishing condition, and some very prosperous. These establishments have, of course, gathered round them people of different habits, and modes of thinking, in many points of view; in none more than in religion.

We have among us almost every diversity of sect, into which the Christian world is divided. There is an ancient Congregational society, of which the present minister is styled Unitarian. There is a Calvinistic Congregational society; a society of Friends, or Quakers; a Methodist society; and a society of Reformed Methodists. These all have meeting houses, and regular establishments for worship. There are also individuals of other sects, who have not associated for a separate maintenance of public worship, but when they attend any where on the Lord's day, go to the meetings of one or the other of the societies above named. In truth, there is at times, such a mingling of persons, who go "from house to house," that in one of the meeting houses, I have seen at one time, on an ordinary Christian Sabbath, Trinitarians and Unitarians, Calvinists and Arminians, Episcopalians, Methodists, Swedenborgians, Universalists, and Roman Catholics, assembled with apparent good will to unite in a common act of worship.

I would not have you think, nevertheless, that such freedom of good feelings exists at all times between members of these different sects; nor between all the members of them at any time. I wish it were so, indeed, but it is not. We have our full share of the spirit of separatism; and much more than is desirable of that part of sectarianism, which shrinks back in terror from a feeling of unity, in any respect, with those who are not in all things of their own stamp.

I have sometimes inquired within myself, whence it comes, that certain individuals, are so unwilling to allow their hearts to follow the natural impulse of affectionate good will, towards those whose thoughts are, in some things, different from theirs, when favorable opportunities present. I have often seen this repellent spirit, shewing itself, when and where it would least of all have been expected. As, for instance, in mixed companies, when kindly affectioned individuals of one sect of Christians, have set forth in conversation, portions of religion, concerning which there is little or no dispute, and toward which there is much attraction for the pious mind. I have on such occasions seen those of another sect, in the first place attracted toward the common object, and evidently experiencing a drawing of the heart towards their fellow Christian; till, seeming suddenly to recollect themselves, they have staid these flowings of love; and exhibited some sharp points of dissent; almost as if it were to hinder themselves from harmonizing in too much good will, with minds differing in certain particulars from their own.

When I have questioned with myself, whence this repellent disposition springs; I confess I can obtain no softer answer than this, viz. that it springs from selfishness. One is so fond of his own modes of thinking, that he cannot believe true religion can exist, in acceptable spirit and power, in any other region of mind; and, if he detect his heart moving with good will toward any such other region of mind, he takes the alarm; feels himself unfaithful to his system of opinions; accuses himself of a want of reverence for his idol doctrine; and recalls his affections from the forbidden region toward which they were unwittingly wandering. And what is this but selfishness? selfishness, the more dangerous, because more secret; and by how much the more unsearchable, by so much the more destructive to the love of God, and of goodness.

"As many as are led by the spirit of God," we read, "they are the sons of God." But the spirit of God is LOVE, free, unlimited, and all embracing; and truly, if we suffer ourselves to idolize our own opinions or systems, we must expect much agonizing searching to endure, and many a painful struggle of the soul to go through; before we can be so far cleansed from "the old leaven" of the selfish heart, as to discern, relish, and enjoy "the love of God," when we shall see it, "shed abroad in the hearts" of millions, whose minds have speculated very differently from ours.

But I am extending my letter to an unreasonable length. If you think my communications worth reading and answering, give me a letter in turn, and I will cheerfully communicate to you, such things as may dwell in my mind. Yours, in true affection,

N. W. A.

NATIONAL LEGISLATURE.

SENATE.

The Senate adjourned from Thursday the 5th to Monday 9th.

Feb. 9. The most important business of this day consisted in measures prepartory to the examining the votes for President and Vice-President.

Feb. 10. The principal subject of attention in the Senate was the protest submitted by Mr. Smith of S. C. against the Tarriff. On the day following the subject of the claims of American citizens for French spoilations previously to 1800, was considered, but nothing decided.

Feb. 11. After disposing of several petitions and memorials, the Senate proceeded to the Representatives Hall to attend with the House to the examination of the votes for President and Vice-President, [see Journal of the House.]

Mr. Tazewell was appointed on the part of the Senate to inform general Jackson of his election to the Presidency.

Feb. 12, & 13. No business of importance was finished during these two days. Several orders of inquiry were passed, and some bills advanced.

HOUSE OF REPRESENTATIVES.

Feb 6 & 7. Proposed amendments to the constitution—and arrangements for electing a printer for the 21st Congress, and for examining the Presidential votes were the principal business of these two days. Adjourned to Monday 9th.

Feb. 9. Discussions on amendments to the constitution, and the Cumberland road bill occupied the House the principal part of the day.

Feb. 10. The House proceeded to ballot for a printer for the next Congress, and on counting the votes it appeared that 105 votes were necessary to a choice, and that Duff Green having 107 was elected. Gales & Seaton had 95 votes.

Feb. 11. The Senate having adjourned to the Representatives Hall, a joint committee was appointed to examine and announce the votes for President and Vice-President of the United-States.

The result was as follows, which is stated more particularly in another part of this paper.

For President—ANDREW JACKSON,	-	178
" " JOHN QUINCY ADAMS	-	83
For Vice-President—JOHN C. CALHOUN,		171
" " " RICHARD RUSH,	-	83
" " " WILLIAM SMITH,	-	7

After the Tellers had made their report, the Vice-President proclaimed ANDREW JACKSON, of Tennessee, as elected President of the U. S. for four years, from the 4th of March next, and JOHN C. CALHOUN, of South-Carolina, Vice-President for the same term. A national salute was fired immediately afterwards from the Mall.

Feb. 13. Mr. Smith's proposed amendments to the constitution were read, and the house, after refusing to lay the resolutions on the table proceeded to the consideration of private bills.

Feb. 14. Mr. Smith's resolutions for amending the constitution were considered; also the Beaumarchais claims, and various private relief bills.

MASSACHUSETTS LEGISLATURE.

SENATE.

Feb. 13. Bills passed to be enacted relating to Mutual Fire Ins. Companies—Newburyport Hosiery Man. Co.—Massic Falls Man. Co.—Trustees of Patridge Academy—Bristol Co. Mutual Fire Ins. Company.

Feb. 14. The bill for the relief of poor debtors was passed to be engrossed, 24 to 7.

The other business of the day was principally of a local or private nature.

Feb. 16. Several bills were reported which will be noticed in their advanced stages.

The bill regulating the Militia was committed to a special committee.

A resolve was passed for the encouragement of Agriculture.

Feb. 17. The President of the Senate having obtained leave of absence, the Hon. James Fowler of Westfield was chosen President pro tem.

Various petitions were committed. Instructions were given to the Committee on Education.

Feb. 18. Various bills were advanced through incipient stages, but none finished.

A Report of the Committee on Railways and Canals was received and accepted.

Feb. 19. Various bills passed to be enacted none of which were of a public nature.

HOUSE.

Feb. 13. The subject of Railroads was under discussion during the principal part of this day and Saturday. Two proposed amendments to the resolutions were rejected, and another amendment by Mr. Emmons, of H. proposed, pledging the State to take one thind of the stock, to convey the enterprise as far as Worcester by way of experiment.

Feb. 16. Bills passed to be enacted, to incorporate the Round Hill Institution at Northampton—the Trustees of Hanover Academy.

The bill on Banks and Banking was discussed, amended and read a third time.

Feb. 17. Among other business a petition was presented of H. G. Otis, and others of Boston praying incorporation for the purpose of constructing Railroads from Boston westward, and towards Providence, on certain conditions;—referred to the Committee on Railways and Canals.

Several bills of a local or private nature passed to be enacted.

Feb. 18. Several bills were reported and passed to a second reading. The business of the day was not of much public interest.

Feb. 19. Instructions were given to the Committe on Railways and Canals to inquire respecting the expediency of constructing a Railroad from Boston to Lowell.

Bills on Banks and Banking and respecting Education passed different stages.

LITERARY.

Literary Intelligence. An American Dictionary of the English Language, by Noah Webster, has been published in 2 quarto volumes: it contains many words not found in other works of the kind, and has been thoroughly revised by James G. Percival.

The Works of Thomas Jefferson, comprising a Memoir closing at the time he accepted the office of Secretary of State, and of conversations with Washington, Hamilton, and others, and details of the proceedings of cabinet councils from 1789 to 1793, and from 1801 to 1809, and his Correspondence from 1770 to his death, are in press in Charlottesville, Va.: the impression is not to exceed the subscription list.

The late Timothy Pickering, for a year previous to his death, had been engaged in writing a Biography of Alexander Hamilton.

The History of Massachusetts, by Alden Bradford, in continuation from 1790 to 1812, is in preparation.

Life of Summerfield. A Memoir of the late Rev. John Summerfield is in a course of preparation by a Mr. Holland, a friend of J. Montgomery the poet, at whose suggestion the work was unkertaken. Mr. Montgomery was first requested to undertake it but declined and referred the applicants to Mr. Holland. Mr. M. we are told, will revise the whole before publication.—After looking over the papers he says:—

"I have seen enough of them to ascertain that they are precious materials for an interesting and edifying account of the excellent, and, indeed, admirable young man deceased. If my friend can heat his furnace seven fold, they may come out of it like gold seven times passed through the fire; and though but a seventh part of their original bulk, yet more valuable in the proportion of seventy times seven: and I hope that, though what is to be done now ought to have been done two years ago, as Summerfield was not a man of every day, there is yet fire enough in his ashes to kindle a flame that will be much longer lived than himself."

Mr. Austin, who has recently published the Biography of Gov. Gerry, is preparing a History of Massachusetts, from the adoption of the Constitution of the United States to the close of the late war with Great Britain.

A Work was advertised in the London Journals, the first number of which was to appear on the first of January, 1829, called the Library of Religious Knowledge, to consist of a series of Original Treatises, written in a popular and familiar style, on the most important subjects relating to Revealed Religion. It is to be conducted by Clergymen of the Church of England.

Mass. Jour.

DOMESTIC SUMMARY.

Fires. During the past week there have been several fires in our city, and it has been owing to the great vigilance of the citizens, and the remarkable promptness of our Fire Department that they have not spread to an alarming extent. The only serious fire in the city was at the old Glass House which was mostly consumed. Suspicions are current that several of the fires were the work of incendiaries, and a patrole has been organized in most parts of the city to detect if possible the unprincipled and desperate individuals supposed to be concerned.

Patrole. Intimations supported by probable evidence having been given of an attempt to fire one or more buildings in the City, the Wardens have been requested by the Mayor and Alderman to organize voluntary patroles, which has been done throughout the city, in a manner which will probably be effectual in securing and bringing to justice the miscreants concerned.—*Adv.*

Chief Engineer The Common Council last evening concurred with the Board of Alderman in the choice of Thomas C. Amory, Esq. as Chief Engineer of the Fire Department, by a vote of 27 to 17. We believe this choice will be highly acceptable to the members of the Department and to the citizens generally. *Pat.*

Medical Dispensary. The Providence Statesman says:—

It is proposed to established in this town a Medical Dispensary, for the purpose of gratuitously supplying the indigent sick, with such medidal aid as their situation may demand.

Great Fall of Snow at Lubec. The roofs of several buildings in Lubec, have been crushed by the great weight of snow which has fallen upon them. Notwithstanding recent rains, and mild weather, the snow there is upon a level, upwards of four feet deep.

The Boston Palladium, in giving an account from another paper, of the bad custom of suffering dogs to enter houses of worship, observes:—"This evil does not exist in Boston. The dogs instead of disturbing divine service, go out of town with those who have no time to attend meeting."

Presidential Election. Official Returns of votes for President and Vice-President of the U. States for four years from the 4th March next, as opened and examined by Congress on Wednesday the 11th inst.

No.	*States.*	*For President.* Jackson.	Adams.	*For Vice-President.* Calhoun.	Rush.	Smith.
9	Maine	1	8	1	8	0
8	New-Hamp.	0	8	0	8	0
15	Massachusetts	0	15	0	15	0
4	Rhode Island	0	4	0	4	0
8	Connecticut	0	8	0	8	0
7	Vermont	0	7	0	7	0
36	New-York	20	16	20	16	0
8	New-Jersey	0	8	0	8	0
28	Pennsylvania	28	0	28	0	0
3	Delaware	0	3	0	3	0
11	Maryland	5	6	5	6	0
24	Virginia	24	0	24	0	0
15	N. Carolina	15	0	15	0	0
11	S. Carolina	11	0	11	0	0
9	Georgia	9	0	2	0	7
14	Kentucky	14	0	14	0	0
14	Tennessee	14	0	11	0	0
11	Ohio	16	0	16	0	0
5	Louisiana	5	0	5	0	0
5	Indiana	5	0	5	0	0
8	Mississippi	3	0	3	0	0
3	Illinois	3	0	3	0	0
5	Alabama	5	0	5	0	0
3	Missouri	3	0	3	0	0
261		178	83	171	83	7

RECAPITULATION.

For President.

ANDREW JACKSON, of Tennessee	178
JOHN QUINCY ADAMS, of Massachusetts,	83
	261

For Vice-President.

JOHN C. CALHOUN, of South Carolina,	171
RICHARD RUSH, of Pennsylvania,	83
WM. SMITH, of South Carolina,	7
	261

[From the National Intelligencer of the 12th inst.]

General Jackson, President elect of the United States, arrived in this city about ten o'clock, A. M. yesterday. His arrival was unexpectedly early, though it was looked for in the course of the day; so that his particular friends, who intended to escort him in, were taken unawares. He was attended by such of them, however, as upon so short notice could be collected together.

About two o'clock, salutes of artillery were fired from several points in honor of his arrival, and they were repeated at sunset.

The Cabinet. Washington letter writers say, —there is yet great doubt on the subject of the new cabinet. The New-York delegation will not give up Mr. Van Buren. Pennsylvania claims for Ingham the Post Office while Mr. McLean is to be transferred to the Treasury. Woodbury and Hayne are talked of for the Navy, Drayton for the War Department, and Mr. Tazewell as Attorney General. These are Washington conjectures; a little time and we shall know all about the matter.

The family of President Adams were engaged on the 9th inst. in removing from the President's house to Meridian Hill, where they will reside after the 3d of March, until Mr. Adams shall have time to adjust his private business in the District. *Pat.*

It is gratifying to learn, says the Baltimore American, that amidst the excitement created by the party feelings which have arrayed one portion of our country against the other, the most friendly sentiments still animate the two distinguished individuals who have been the cause of this fervor. We understand that as soon as General Jackson was apprised that the family of Mr. Adams were making arrangements to vacate the President's house, in time to have it prepared for his reception on the 4th of March, he sent a polite message to Mrs. Adams, expressive of his regret at the information, and assuring her that he should be highly gratified if the family would continue to occupy it as long as it suited their convenience.

Spirituous Liquors in the Army. We have received from our representative, Mr. Verplanck, a copy of the letter of the Secretary at War, in reply to the resolution of the House of Representatives, inquiring whether any beneficial effects arise from the daily use of spiritous liquors by the army of the United States.

The opinions of Gen. Porter on this subject are—1st. That the habitual use of ardent spirits, even in moderate quantities, is unfavorable to health, and that the chances for vigor, health and long life are in favor of him who abstains from them altogether. Secondly, that, however, the use of so small a quantity as a gill a day, taken at proper times is not likely seriously to impair the health or constitutions of persons in active employments. Thirdly, that the sudden abandonment of the practice in those accustomed to the use of ardent spirits may be injurious to the health of the individual. Fourthly, that the evil of intemperance in the army arises principally from the excessive quantities of ardent spirits procured by other means than by the distribution of the rations. He proceeds to observe that the soldiers of the army are generally enlisted from a class who generally consume more than a gill a day, and that to deprive them at once of their beverage might induce them to procure it by means which, if allowed a moderate quantity, they would not think of.

As the President of the United States is authorized to direct of what the soldiers rations shall be composed, the Secretary of War thinks that it is in his power to do much towards correcting the evil complained of. He suggests that a regulation allowing the soldier who chooses to abstain from ardent spirits, a sum of money equal to or greater than the value of the spirits now forming a part of his daily ration, might be adopted with advantage. A species of Legislative aid is however wanted, which Congress cannot afford. Soldiers purchasing liquor without permission are severely punished, while the citizen who sells it, is in most of the states liable to no punishment. The state Legislatures might be induced upon a recommendation of Congress to provide penalties in these cases, which the officers of the army would be ready enough to see imposed.

The Secretary admits that the army contains more persons addicted to this species of excess than can be found in any other class—a circumstance however, arising from the practice which should be discountenanced of enlisting confirmed drunkards. It is added, however, that there is a large class of men upon whom moral inducements to abstinence would have more effect than any other. To deprive the army compulsorily of an indulgence, which is free to the rest of the community, he thinks might induce a sense of debasement which would be attended with worse consequences than the utmost licence in its use.

Evening Post.

Growth of Boston. An impression seems to have been entertained by some very good people at home, and to have gone abroad, that Boston for two or three years, has paused in her march of improvement; and her growth and prosperity been seriously checked by causes not necessary here to be enumerated. To show the utter futility of such reports, and to exhibit a correct picture of the present state of enterprise among us, some gentlemen have been at the labor of travelling through every ward and street in the city, and carefully noting the improvements of the last year. As a specimen of the results obtained by them, we mention that during 1828 in the twelve wards of the city, there were constructed or commenced about *four hundred* dwelling houses, a splended hotel, and a number of mechanics' and other shops. This is pursuing the "retrogade march" with a witness!—*Trav.*

FOREIGN.

From Europe. Paris and Havre papers to January 5 have been received at New-York. No important intelligence has been received from the Russian and Turkish armies.

The following distressing account of a Massacre at Crete, is taken in substance from a Smyrna paper of Dec. 2d.

"The Turks have deluged the island of Crete with the blood of the Christians. The Mahomedans, persuaded that when there shall be no Greeks in the country, there will be no reason for separating it from the Ottoman dominion, have conceived the project of exterminating this race of people, and in two days massacred from one thousand to twelve hundred people in the city of Candia alone. Scarce a sufficient number of Christians were left to drag the carcases of their countrymen to the sea. That being done, the unhappy wretches who had been spared were assassinated. At Sade, at Spina Longa, at Retimo, all who were not Mahometans were put to the sword. It is said that this horrible mussacre was perpetrated in consequence of a secret order of the Grand Seignor, who has formed the project of extirpating Christianity throughout his Empire.

In the same paper it is stated that 'The Muscovites have now found the vulnerable point of Turkey, in the Blockade of Constantinople.'

"Hitherto health and abundance have reigned in the Ottoman army, while the Russian forces have been overtaken with famine and disease; but with the distresses and the want of provisions, produced by the blockade, conflagrations, revolts, and anarchy may be expected to take place in the capital of the Turkish Empire, in the three first months of the year 1829."

We select the following items of news by the late arrivals.

A letter from Patras says that city has been restored to the Greeks, who descended from the mountains to take possession of their ancient habitations. These unhappy men, who have borne inconceivable sufferings with a resignation and an energy worthy of ancient times, expressed the most lively joy in returning to their domestic abodes.

The Greeks are divided into two factions—the one rejoicing at the presence of the French, whom they consider as their deliverers, while the other fear that the French and the other parties to the treaty of July 6th, will impose on them a government possessing too much of the absolute character of the governments of Europe.

A letter of the 29th of Dec. from Constantinople says:—

"All hope of an arrangement has vanished, the haughty Sultan continuing to adhere to his motto—*Every thing or nothing!*"

A Berlin paper of Dec. 12 says:—

It is asserted with confidence, that our government is disposed to act the part of mediator, and will profit by the winter to make a serious attempt to accommodate the differences between Russia and the Porte. It is well understood that England will second all the efforts of our intervention.

A letter from Gibraltar states, that on the 5th of December the blockade of Tangiers still continued. The Moorish government does not agree to the demands of Britian, and the town remains in perfect tranquility, notwithstanding the menacing attitude of the British squadron.

In private letters dated Lisbon Dec. 20, it is said,—

The discontent and effervescence which reign in this Capital, give great alarm to the government of the Usurper, who fears an explosion.—The ports of the Capital have been reinforced, the patroles multiplied, instructions have been given to the commandants, and the troops of the garrison spend the nights under arms in their barracks.

From Brazil. A letter to the editor of the Baltimore American, dated Rio Janeiro, Dec. 17, contains the following intelligence:—

"The British packet from Buenos Ayres has just arrived, but brings no news. From the advices received from that quarter I think it likely that they will subjugate Paraguay, and that a confederation of all the Southern States of South America is likely to ensue. I am very sanguine of the flourishing state of the Buenos Ayrean Republic, under a good administration, although private letters say that it is not unlikely the present government may be overthrown."

From Brazil.—Intelligence has been received from Rio Janeiro as late as Dec. 27. No news of importance was received. We give the following extracts from the N. Y. Mercantile Adv. of Feb. 17.

The ship New-Orleans sailed from Rio de Janeiro, Dec. 15th, for New-York, having on board a messenger bearing despatches for our government from Mr. Tudor, containing an official copy of the Treaty of Commerce between the United States and Brazil.

A Brazilian ship, having on board 475 slaves, was cast away about the 15th Dec. near Santos, and the captain and crew, and all but sixty of the slaves were lost.

From Rio Janeiro. By the last arrival at Baltimore, from Rio Janeiro, advices have been received three days later than before. The following is an extract of a private letter.

"The English government has sent out orders for coercive measures regarding their vessels captured by the blockading squadron. Lord Ponsonby has received orders to demand when, how, and where they will make payments for the captures made. As for the legality of such captures, they have already taken that into consideration, and it merely rests with this government to give that satisfaction before the English take compulsory means."

Vera Cruz. The New-York Commercial Gazette gives the following extract of a letter from an American Commercial house at Vera Cruz, 16th January 1827.

"Pedraza and his party were hostile to our country and its citizens, and we had nothing to hope for from their tyranny. Our declared and warm friends are now uppermost, and we doubt not but our trade will be put on a fair footing. Hitherto, our products have been prohibited, or taxed so high as to amount to a prohibition. The new tariff is now spoken of, and we hope those evils will be remedied, so as to allow us fair room for competition. The ascendency of Europe is completely prostrate, and there is no friendly feelings here to revive it."

Dedication and Ordination. The dedication of the Unitarian Church in Dover, and the Ordination of Mr. Samuel Kirkland Lathrop, over the Society recently formed there, took place on Wednesday; sermon by Rev. Dr. Parker, of Portsmouth. The particulars, which are always interesting to many readers, were received too late for insertion in this paper.

MARRIAGES.

In this city, Thomas Saunderson to Miss Ann Norwood, of Biddleford, Me.; Mr. William Wilson, of the firm of John Wilson & Co. to Miss Amelia L. daughter of the late Mr. John G. Plamboeck.

In Roxbury, by Rev Mr. Leverett, Mr. Adam Dickey to Miss Miriam Abbot Jones.

In Hinhgam, Mr. Ruben Thomas to Miss Catharine Jones; Mr. Robert Burr, of Boston, to Miss Emma Sprague.

In Salem, Mr. Benjamin Balch, jr. to Miss Caroline L. daughter of David Moore, Esq

In New Bedford, Mr. Frederick Parker, to Miss Abby, daughter of Mr. Hayden Coggeshall.

In Wiscasset, Me. Samuel Page, Esq. to Miss Sarah Louisa Sheppard. Cleopas Boyd, Esq. Attoney at Law, to Miss Mary Payson.

DEATHS.

In this city, on Monday evening, the only child of Isaiah Low, aged six and a half months. Mr. Thomas J. Penniman, printer, aged 21 years. Mr. Thomas Bryant, aged 39. Mr. Abel Billings, aged 50. Mr. Leonard Rogers formerly of Royalston, aged 27. Mr. Samuel Jepson, sen. aged, 83. Mr. Zacheus Jones, aged 40.

In Salem, Wm. Henry, aged 14. eldest son of Mr. William Procter.

In Lexington, on the 13th inst. Mrs. Mary C. wife of Capt. Wm. Smith, aged 29.

In Bristol, Me. 7th inst. Mr. James Blunt, aged 42, and on the same evening, Mrs. Blunt, consort of Mr. Blunt, aged 44.

In Cotuit, Barnstable, Mr. Nathan Bourne, aged 73.

In Fairhaven, Vt. Rev. Rufus Cushman, aged 52

In Baltimore, Mrs. Rebecca Rich, aged 67, widow of the late Matthias Rich, formerly of Boston.

In Raleigh, N. C. Hon. John Louis Taylor, Chief Justice of the Supreme Court of that State, aged 59.

At Moose River, on the Canada Road, widow Rachel Holden, aged 91, formerly of Groton, Mass.

At Matanzas, on the 13th January, Mr. William Phillips, aged 20, son of the late Edward Phillips, Esq. of this city.

In Kennebunk, Mr. Moses Littlefield, aged 68, a patriot of the revolution.

In Lyme, N. H. Mrs. Esther Sloan, aged 96. Mrs. S, came to Lyme 64 years ago, was one of the first females that came into the place, and encountered the perils of this then dreary wilderness. She lived with her husband more than 74 years, and her descendants were nearly 200, among whom were two of the 5th generation.

At Montpelier, Va. the 11th inst. at the residence of her son, the late President Madison, Mrs. Eleanor Madison, aged 98.

SUNDAY SCHOOL BOOK.

JUST published, and for sale at the Office of the Boston Daily Advertiser, at $18 a hundred,

A series of Questions, comprising the History of the Four Gospels, and the Acts of the Apostles, with References to the Scriptures instead of Answers.

Feb. 21.

FAMILY PRAYER BOOK.

New and Improved Edition.

JUST published by BOWLES & DEARBORN, 50 Washington-street, "A Family Prayer Book," containing forms of Morning and Evening Prayers for a Fortnight; with those for Individuals, Religious Societies, and Schools. To which is added a large selection of Hymns.

A *New Edition* corrected and enlarged, by CHARLES BROOKS. Minister of the Third Church in Hingham, Mass. 3t. Feb. 21.

EVENING LECTURES ON ANATOMY.

TICKETS of admission to Dr. J. V. C. Smith's evening Lectures on Anatomy and Physiology, may be obtained of Brewer & Brothers, Apothecaries, No. 90 & 92, Washington-street, and of Dr. Fay, Winter-st.

Feb. 7. 3t.

KENRICKS' EXPOSITION

COMPLETE.

MUNROE & FRANCIS' have completed the excellent COMMENTARY of Mr. *Kenrick* in three volumes, 8vo.

The Author says—"With the end of this history I finish the plan which I proposed to myself about nine years ago, that of delivering an exposition, accompanied with reflections, upon the historical books of the New-Testament; having gone through the entire gospels of Matthew and John, such parts of Luke as are not to be found in the above mentioned books, and the book of Acts. If Mark has been passed over, it is only because he agrees in general with Matthew, with only slight variations."

☞ Subscribers can be furnished with the third vol. immediately. Jan. 31.

CHRISTIAN TEACHER'S MANUAL

JUST published by BOWLES & DEARBORN, 50 Washington-street,—*The Christian Teacher's Manual*, designed for families and Sunday Schools. Vol. 2. No. 4.

CONTENTS.

On the Properties of Water, as affording proof of a beneficent design in the Constitution of Nature; Conversation on the Third Century; Boston Sunday School Society; The Christian's Death; The Ark of the Covenant, and Censer; The Autumn Walk; Objections to the Manual; Extract; Hymn. Feb. 14.

NOTICE.

PARCELS containing the Reports of the Bostou Sunday School Society intended for the teachers in the Sunday Schools in the towns of Dennis, Brighton, Sterling, Hardwick, and Chelmsford, Mass. and Dublin, N. H. can be obtained at Messrs. Bowles & Dearborn's Bookstore, directed to the several superintendents. 3t. Feb. 7.

WANTED.

COPIES of the CHRISTIAN REGISTER, No. 2. of the present volume are wanted at this office.

Gentlemen of the Legislature who do not care to keep their papers—or subscribers who do not keep regalar files, will greatly oblige the editor by dropping this number into the post office, directed "Christian Register."

A SERMON,

PREACHED at the Dedication of the South Congregational Church, Natick, November, 1828, by CHARLES LOWELL, Minister of the West Church in Boston. To which is added an appendix, containing some account of John Eliot, and of his missionary labors among the Indians. Just published by N. S. SIMPKINS, & Co. 79 Court-street. Jan. 10.

LIBERAL PREACHER—*for Feb.*

JUST published by *Bowles & Dearborn*, 50, Washington st. the LIBERAL PREACHER, No. 8. Vol. 2. for February. Containing a Sermon "On Heresy; its nature and effects;" from Rom. xvi. 17, 18—by Rev. Edward Richmond, D. D. of Dorchester, Mass. Feb. 7.

TO BE LET.

THE Hall in Franklin Avenue, near Court-street, about forty-two feet by sixteen, suitable for a School, Lecture Loom, or any like purpose.

Inquire at No. 27 Court-street, or 40 Kilby-street. Jan. 17. tf.

SCHOOL ROOM TO LET.

TO BE LET, the well known School Room, back of St. Paul's Church, which has been successive ly occupied by Messrs. Colman, Parker, and Blake. The Room is furnished with Desks, Stove, and every convenience for use which will be disposed of for a reasonable price. Application to be made at said room. Dec. 20.

THE
CHRISTIAN EXAMINER.
AND
THEOLOGICAL REVIEW,
No. XXIX.

JUST published at the office of the Christian Examiner, corner of Washington and School-streets.

CONTENTS.

Miscellany. Original Letters addressed to Cotton and Samuel Mather.

Poetry. Recollections of a Sermon.

Review. ART. XI. Lives of the Twelve Apostles; with Explanatory Notes. By F. W. P. Greenwood, Junior Minister of King's Chapel, Boston.

ART. XII.—A Discourse pronounced at the Request of the Essex Historical Society, on the 18th of September, 1828, in Commemoration of the First Settlement of Salem, in the State of Massachusetts By Joseph Story.

ART. XIII. 1. Original Moral Tales, intended for Children and Young Persons. 2. The Juvenile Miscellany. 3. The Mirror; or, Eighteen Juvenile Tales and Dialogues. By a Lady of Philadelphia.

Notes of Recent Publications. Cameron on the Doctrine of the Holy Scriptures. Channing's Ordination Discourse. Hurlbut's Presumptive Arguments in Favor of Unitarianism.

Intelligence. Unitarian Mission in Bengal; Correspondence of the American Unitarian Association, on the State of Unitarianism; in Hampden County; Franklin County; Middlesex County; Plymouth County; Cumberland County, Me.; York County, Me.; Penobscot County, Me.; New Hampshire; Vermont; Pennsylvania and Ohio; Calcutta; British and Foreign Unitarian Association; Ordination at Hardwick; Ordination at Providence; Dedication at Belgrade, Maine; Dedication at Raynham.

Obituary. John Mellen, Esq. Jan. 10.

UNITARIAN ADVOCATE.

THIS day published, by BOWLES & DEARBORN. "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* Vol. 3. No. 2. for February, 1829.

CONTENTS.

Miscellany.—Cursory Observations on the Questions at issue between Orthodox and Liberal Christians; An Address recently delivered to a New Unitarian Society, at the Ordination of their Pastor; Jewish Sacrifices; The Passover; Sin; Religious Impressions; "Weep for yourselves,—and for your Children;" The Watje Negress' Prayer; Proselytism; Party Names. Jan. 31.

POETRY.

For the Christian Register.

The following lines were composed soon after visiting a little girl in the south part of this city, who for more than a year past has been suffering with the hip-complaint. Those who have had an opportunity of visiting her frequently during her sickness; who have witnessed her unceasing affection for a tender and anxious mother; her patience under severe and protracted suffering; and her calm resignation to her fate, will only regret that greater justice has not been done to her real merits.

THE LAME GIRL.

Propt on a pillow, pale and motionless
As marble statue; and too calm and still
To seem the child of real wretchedness;
The little sufferer lay. No human skill
Could save. She lived, still ling'ring unrelieved,
Feeling that she must linger still, and die—
Yet she was calm—no sigh her bosom heaved,
No tear-drop damped the lustre of her eye.
She spoke of death—but not as others speak—
For death to her was happiness and Heaven.
She spoke to bid it welcome—and her cheek
Glowed like the west, in the first flush of even.
A weary year had passed—Winter and Spring
Summer and Autumn, all to her the same,
Alike dark, dreary, cheerless, withering;
Unblessing each passed by, unblessing came.
The morning sun shone not for her. Her eye
Looked not on smiling nature. But her soul
In its still dwelling, worshipped the most high,
Who made for others, suns and seasons roll.
She heard her former play-mates' noisy mirth—
The merry group herself no more could join—
And she, whilom the gayest child on earth,
Lay helpless, joyless—felt her strength decline,
Saw in her mother's tender eye, no ray
Of hope—heard in her mother's soothing tone,
No note of joy—the smile was chased away—
The cheering whisper hushed—the last hope flown.
Still her own sunken eye beamed bright and clear,
Her own soft voice lost not its silver tone;
Her mother's suffering only drew a tear,
She thought not, sigh'd not, wept not for her own—
Heav'n bless thee little sufferer! and the hand
That smoothes thy pillow; and those pitying friends
Who bring thee peace—There is a happier land,
Thy home, thy rest—there every sorrow ends.—C.

For the Christian Register.

HYMN OF THE AGED CHRISTIAN.

God of my life! When first I drew
The strength inspiring air,
When first my lips their office knew
And lisped my earliest prayer,—

Then thou to my weak, childish frame
Didst needed strength impart,
Drive from my veins the fever's flame
And move my beating heart.

God of my life! in later years
Thine arm was round me spread;
'T was thou didst dry my boyish tears,
Didst give my daily bread.

'T was thou o'er every scene of life
Didst richest beauty shower,
Wild youth, with strong enjoyment rife,
Calm manhood's sober hour.

'T is thou, to my declining days
Hast happy offspring led,
Fair forms to bless a parent's gaze,
A glory to his head.

Thou, when on earth my eyes I close,
Shalt gently set me free,
Spread peace around my last repose,
And take me up to thee.

Thus, here on earth, oh Lord, I rest
Secure, for thou art nigh;
And oh, when cold this beating breast,
Receive me up on high.

N. F. H.

EDUCATION.

SCHOOL BOOKS.

The public mind seems to have been more than commonly awakened of late, to the subject of Education, and to the importance of improving our public schools. As the character of the books used in the schools is a circumstance of leading importance, we have thought we might do the cause of education a service by extracting from the Hampden Journal, published at Springfield, the following article.

I. THE FRANKLIN PRIMER.
II. THE IMPROVED READER.
III. THE GENERAL CLASS BOOK.

The above are the titles of three books, recently published, and intended for the early stages of education. They are so framed as to dispense entirely with the use of the ordinary Spelling Book. Indeed they are very frankly offered to the public as a substitute for the course of instruction usually pursued. And they constitute in the opinion of the writer, a most important improvement.

It has long been a subject of remark, among those who are accustomed to watch the progress of education in the common schools, that the business of teaching is, for the most part, a very stupid concern, and that very much, both of time and money, is utterly thrown away. This would be bad enough if it were the only view to be taken of the matter, but it unfortunately is not. The bad habits, which are too often fixed in the very outset, become a perfect clog in the child's progress; and much time is afterwards spent in eradicating those habits—and not unfrequently without success.

The whole difficulty arises from not adapting the books placed in the child's hands to the character of his mind. After learning the letters of his alphabet and the formation of syllables, his principal business is, for a long time, to spell a set of words, which, to his apprehension, are just as unmeaning as so much Greek. The necessary consequence is, that the child becomes disgusted, his time drags heavily, and every thing appertaining to the school-room becomes irksome to him. There is not indeed a more complete miniature of a state prison than is exhibited in most of the schools in the country, for children under seven years of age.

To make them accomplish any thing, you must excite their curiosity, and interest their feelings. Their minds are fitted for the reception of ideas; they can easily be made to understand familiar things around them; they have a natural inquisitiveness, which is constantly on the stretch and under proper management might be turned to the very best account, Why then are they tormented with that miserable farrago which passes under the name of Spelling Book? Why are they, at the age of four or five years, required, day after day, and month after month, to spell such words as *fresco*, and *fribble*, and *frustrum*, and *frizzle—diaphragm*, *cheveril*, *clareobscure*, and *mystagogue*? These words, and a thousand others like them, they commit to memory, it is true, or rather they are hammered into their little heads—but of what use are they—what ideas do they communicate?

Now, in the early stages of education, this is the sort of occupation, which is almost uniformly thrust upon the tender mind of the child. And when he comes to his reading lesson, he is very likely to find the same sort of stuff inflicted upon him: he reads about matters, which are entirely above his capacity. And when he dashes from his first school—leaps from the caresses of the fond dame—and becomes a bright and beaming boy—why he knows how to *call* his letters, and to put the syllables together—and that is just all. He *knows* but little more than when he commenced.

It is as true as Gunter's scale, that half the boys, at a dozen years of age, don't know how to read; I mean by this, that they cannot read *understandingly*. And it is all owing to the defective ground-work: they have been learning *words*, and neglecting *ideas*. And you may trace all the mischief to that *elf* of a thing, the spelling-book.

The three books abovementioned, the Primer, the Reader, and the Class Book, are happily adapted to the real purposes of early education, and will go very far towards an entire cure of the evils complained of. The Primer is a collection of spelling and reading lessons, made up altogether of words with which the child is familiar, and the meaning of which is at once obvious. They are the *objects*, which the child sees constantly about him, wherever he goes—such as *tree*, *table*, *chair*, *house*, *barn*, *garden*, *door*, *book*, *hat*, *horse*, *brush*, *apple*, *flower*, *rose*. They are the *words* and *phrases*, which he learns and understands, from their being in common use—such as—*How do you do—can you read—get a book—here is a tree and a bush*. They are the *conversations* which he hears at the table, at the fireside, during a walk in the garden &c. such as the following:—

"In winter the days are short, and the nights are long. It is very cold, and we want large fires and a great many woollen clothes. The ground is white with snow, and the rivers and ponds are covered with ice; and we ride in sleighs, and have wood brought to us on sleds; and the cattle are kept in the barn, and are fed with hay, and husks, and straw."

In this way the child finds it very easy to learn to read, his attention being fixed exclusively upon objects, to which he is accustomed: his feelings too are interested; he knows what he is about, and by the time he is qualified to take the second book in the series, the *Reader*, he has formed a habit, which becomes of permanent value—the habit of associating some idea with every word that he finds in his lesson.

The leading design of the Improved Reader is, "to introduce the child, by an easy and gradual progress, to an acquaintance with the most important words—with their necessary as well as their visible forms—that he may easily acquire a taste for reading. With this view, the exercises are selected and arranged, so as to bring forward a moderate number of new words in each lesson. These words are defined and illustrated with all convenient simplicity." The intention is, that no lesson shall be passed over, without being thoroughly understood, and this will always be the case, provided the teacher takes the requisite degree of pains. The lessons in this second book are adapted to the expanding capacity of the child, and the subjects are of such a nature, as not to be at all above his years. Several of the chapters are devoted entirely to the business of explaining the significations of words, and all the other chapters have a list of definitions prefixed. Thus the child gets his stock of ideas enlarged; he understands every thing as he goes along; and has nothing placed before him, which is beyond his comprehension. His feelings are thus interested—his progress is pleasant—and he becomes satisfied, from day to day, that he is studying to some purpose.

The third step in the series is the General Class-Book, which is framed upon the general plan of the "Reader." The lessons in this book are, many of them, original: and they are all of them of a character to interest young minds, and to give them a taste for learning and knowledge. They are adapted to the capacity of children of eight and nine years of age; and, by means of copious definitions, are made easily intelligible. It is needless to remark, that the various lessons in all these books furnish abundant materials for the exercise of spelling, without being thrown into those cold and unseemly columns, which are calculated only to freeze the ambition of a bright boy, in the ordinary spelling-book.

It is obvious, that these books constitute a decided improvement in the way of learning, because they draw on the attention of pupils from *forms* to *things*—from *words* to *ideas*. This opinion is fully confirmed by the experiment which has been made in the use of them. This experiment the writer has carefully watched, and it has been in the highest degree satisfactory. These books are therefore cheerfully and earnestly recommended to the attention of all who are interested to improve the means of education in by far the most important stage of it—to wit, its *earliest stage*. Well may the author of them say, as he does in the motto to one of them, in the language of inspiration, "I had rather speak five words with my understanding, than ten thousand words in an unknown tongue."

CHRISTIAN TEACHER'S MANUAL.

The Christian Teacher's Manual notices in the last number, some objections which have been made to the work. One of which is, that it is of too elevated a character, and another, that it is too metaphysical.—From an impression that its true design has been overlooked, he proceeds in the extract we now give, to state its objects and to vindicate the manner in which its pages have been filled up.

It has two distinct objects: one is to give useful hints and instruction to parents and teachers; and the other, to furnish them with some materials which they can use more directly in the instruction of their pupils; as was stated in our prospectus. We presume that the "Requisites in a Sunday School Teacher" were not intended for children, and we think that no one can say that a person fit to be a teacher in a Sunday school cannot comprehend the views there given, without much effort. And what if it be an effort? What if they do require a Sunday school teacher to think, to think deeply and solemnly of his responsibilty, and of the infinite importance of the subject they treat of, which is in truth no less than this—the nature of the minds that he is undertaking to instruct in religion, in their relations and obligations to God—Is this necessity an evil to the teacher? And what if he should thus, all unconsciously, have been studying metaphysics? Would it do him any harm? This is, we confess, our most earnest desire,—that without forming or thinking of theories of metaphysics, every one who undertakes the instruction of minds, should think of the nature of the glorious thing that they are dealing with. That children's minds have not been thought of, is the reason why books have been written for them, teaching them immorality; it is the reason why some people talk to children without reference to truth,—why they speak of them in their presence, as if they had no souls to be injured by flattery, to be contaminated by self-love, and inflated by vanity, making them show off their accomplishments, repeat their little smart sayings, and relate even their good actions in their presence, till they make their acquirements, their affections, their virtues, all mere matters of display.—Surely those who do this, must forget, or never have known, that children have souls, just such souls as they have themselves. It must be ignorance, or inconsideration, that causes this error. Let these people observe the workings of their own minds under such influences, and then let them notice narrowly the little victims of their cruel thoughtlessness, and they will never again commit this fault. We do think that many people consider children either as machines to be managed, little slaves to be commanded, troublesome things to be kept out of mischief, or as mere playthings, for their delight and amusement. We want to induce all Sunday school teachers, and all parents, to remember that children are rational, immortal beings; that they all have minds ever at work, and that they must try to understand these minds. We would declare the instruction of children to be a deep and solemn responsibility. We would raise a more elevated standard for teachers in Sunday schools. We do not think it so important that *more* should be done, as that what is done should be done *better*. Efforts should be more intelligently directed; teachers should become learners. Our object is to induce those who have to instruct children, to take all possible means to improve themselves, to lead teachers to think, to study, to use their own minds, to enlarge their own ideas, rather than to depend on those of others. But more especially, we do not wish to give them words to use by rote, that may save them the trouble of thinking. We wish to rouse all their faculties, to move all the best energies of their souls upon the subject of the religious education of the young, rather than to induce them to follow blindly the views that we may propose.

PROPERTIES OF WATER.

In a communication, recently received, in relation to the last Christian Teacher's Manual, we are referred to some passages in the first article, "On the Properties of Water, as affording proof of a beneficent design in the Constitution of Nature." We cheerfully quote these passages, as the remarks will undoubtedly be new to many readers, and may furnish a subject of profitable reflection to all.

In the autumn, when the weather is grow-colder, the water at the surface of ponds and rivers, by contracting, grows heavier and sinks to the bottom, forcing up the warmer and lighter to take its place. As the cold increases, this in its turn becomes the heaviest, and undergoes the like change; thus a continual circulation is kept up till the whole mass, however great the depth, is cooled dowh to within eight or ten degrees of freezing. From this time the new law begins to take effect, and as the weather continues to grow colder, the water at the surface, instead of contracting and becoming heavier, expands and grows lighter. Accordingly it can no longer sink to the bottom, but must now remain at the surface, and continue to remain there till it freezes. As the cold increases to wid-winter, the upper portions, whether of water or ice, increase in bulk and lightness. Hence we see that ice floats on the surface, being lighter than water, and a certain degree of heat remains in the lower parts, fisucient to preserve them in a liquid state. If this exception to the general law of nature were not made by the Creator, ice, instead of floating on the surface, would fall to the bottom, and would collect there till the whole had cooled down to the freezing point, when it would become a solid, impenetrable mass, and the innumerable tribes of fishes that belong to this element, would no longer be able to move or even to exist. By this kind provision ice serves as a garment to protect from excessive cold the finny race that are destined to live in water. Of land animals, some are furnished with a thick covering of fur, some burrow in the ground to escape the cold, and some are kindly fitted with a constitution by which they become insensible, falling into a sort of sleep during many weeks of the severest part of the winter. Fishes, on the other hand, enjoy a perpetual spring. They live in a sort of hot-house that is immediately glazed as soon as the cold weather begins, and is glazed more or less thickly according to the severity of the winter, and thus a mild temperature, many degrees above freezing, a temperature not unlike that of a conservatory, is maintained till the return of spring, when this vast apparatus of beautiful crystal is laid aside, and nature's green-house, so admirably constructed for the preservation of fishes, is thrown open for the summer.

A FRAGMENT.

****** Follow him, if you have a heart to do it, as he staggers along, now and then kicking the ground, till he reaches his once peaceful home. "He's coming!" cry the little innocents, as they look through the window—but it is not the cry of joy that welcomes the parent as he approaches his tender family—ah no! it is the cry of fear—of horror. See them flee from him as from a monster—look at the broken-hearted mother, as she takes up her affrighted boy and bathes him in tears. "Ah!" says she to her children, "your father once loved you—once he loved me—he was a kind husband and a provident parent; but we are now forsaken, your little tender feet feel the nipping frost; your bodies shiver with cold; your tattered clothes are falling from you, and I have no new ones to give; you are hungry but I have no bread for you; the necessaries of life your father was once wont to bring home to cheer our hearts are now changed for the bottle, which some demon has furnished him with, perhaps as the reward of his day's labor. O cruel employer; come and behold the fruits of your iniquity; see the miseries entailed upon the wretched mother, and the worse than fatherless children by your thirst of gain!" Let the imagination supply the remaining part of the awful picture.

For Sale by N. S. SIMPKINS & CO. No. 79, Court-St.

ANNUALS.

THE ATLANTIC SOUVENIR; The TOKEN; The CASKET; The PEARL; Ackermann's London FORGET ME NOT; WINTER'S WREATH; FRIENDSHIP'S OFFERING; CHRISTMAS BOX. Others will be received in a few days. The MORAL and RELIGIOUS SOUVENIR, neatly bound in the best of silk, with a great variety of Juvenile Books,

AMONG WHICH ARE—

The Mirror; Juvenile Sketch Book; Godfrey Hall; Scripture Stories; Depping's Evening Entertainments; Scripture Natural History; Adelaide; Evening Hours; Russian Tales; Key to Knowledge; Tales of a Grandfather; Evenings in Boston; Child's Botany; Parley's Tales about America; Parley's Tales about Europe; Persia, containing a description of the country, with an account of its government, laws, and religion, with coloured plates; Bigland's History of Animals, with plates; Bigland's History of Birds, Fishes, Reptiles and Insects, with plates; Character essential to success in life; Alice Bradford or the Birth Day's Experience of Religion; Stories for Emma; The Young Cadet; Life of Linnæus or the Young Botanist; Theodore or The Crusaders; Northern Regions, Juvenile Plutarch; Familiar Tales; Little Plays; Son of a Genius; Daughter of a Genius; A Visit to Malta, Harriet and her cousin; Scientific Dialogues; Curiosities for the Ingenious; The Forresters; Travels at Home; Relics of Antiquity; the Happy Family, being an illustration of Scripture; Beautitudes; with a good collection of COLOURED TOYS; The TRAVELLER'S TOUR ROUND THE WORLD; a game for children; DISSECTED MAPS, &c. &c.

Haven's Remains; BROOK'S DAILY MONITOR; Jotham Anderson; Greenwood,s Lives of the Apostles; Mrs. Barbauld's Works; Ware's Discourses; Recollections of a Beloved Sister; Matins and Vespers; Foster's Essay on the importance of Religion; Lights and Shades of English Life; Channing's Milton.

CHAPONE'S LETTERS; BENNETT'S do; PS and QS; THE LEGENDARY, 2d volume
Dec. 27

CHRISTMAS and NEW-YEAR'S PRESENTS, &c. *THOMAS WELLS*, at the Suffolk Circulating Library and Bookstore, 92, Hanover street, has for sale a good variety of new Annual Tributes and other interesting Books, adapted to various ages and capacities.

Also, large and small Bibles, Prayer Books, Psalm and Hymn Books, &c. in gilt and common bindings; School Books, School Rewards, Almanacs, Registers, Blank Books, Stationary, etc.

☞ Subscribers and Non-Subscribers accommodated with Books from an extensive and daily increasing Library on modcrate terms.

☞ The "Cambridge Selection," and "Belknap's Collection ef Psalms and Hymns," are constantly published and for sale as above, in various sizes, qualities and bindings, where Societies and individuals can be furnished on good terms. Dec. 27

DABNEY'S ANNOTATIONS.

FOR sale at N. S. SIMPKINS', & Co. corner of Court and Brattle-streets; "Annotations on the New-Testament, &c. by J. P. Dabney" No. IV. The numbers of this work are issued at the close of every month, and four more will probably complete it. These will extend to 72 pps. each, but the price will remain as now,—20 cts.

Booksellers in the country, who have been supplied with the earlier numbers from *other book stores in the city*, are desired to apply hereafter as above, this being now the only depository in Boston. Jan. 10.

FOR sale at the Christian Register Office MRS BARBAULD'S WORKS.

RECOLLECTIONS OF JOTHAM ANDERSON, by Rev H. Ware.

WARE'S DISCOURSES on the Offices and Character of Jesus Christ.

Dabney's Prayer's for the use of Families.

These are neatly half-boand in calf or morocco, and are very suitable for New Year's Presents.

Dec. 27.

BOOKS for SUNDAY SCHOOLS,
JUVENILE LIBRARIES, &c.

THE Boston Sunday School Society has just commenced the publication of a series of Books intended for Sunday Schools, Juvenile Libraries, &c. It is the intention of the Society to issue as many original works as they can procure of an approved character; and also to republish, such others as seem to them to possess superior excellence.—The extent of their plan is such, that they hope to be able to supply Sunday Schools, and Juvenile Libraries with all that can be essentially useful to children and youth of every age and capacity. It will be their aim to furnish the Books at as low a rate as they can without pecuniary loss, and as fast as the means they possess, and the encouragement given them will permit.

The subscribers are publishers of the above series of Books for the society, and will answer any orders for them with promptness.

The following are already published, viz.

Prices	sin	doz	hund.
Vol. 1. The Happy Valley	7	70	500
" 2. Happy Days	6	60	400

A discount from the hundred price will be made to those who purchase to sell again.

BOWLES & DEARBORN,
50 Washington-street, Boston.

B. & D. continue the publication of their series of Original Books for children and young persons, which are also intended for Sunday Schools and Juvenile Libraries as well as for Juvenile readers in general.—Having just made arrangements by which the printing of these Books will be executed at a more cheap rate than heretofore, they will be enabled to make a corresponding reduction in the prices of the Books—they hope to offer them as low as any in the market.
Jan. 10.

NOTICE.

DR. THOMAS GRAY, JR. informs his friends and the public, that he has taken a room at the upper corner of Cambridge and Belknap-streets, where he is ready to attend to the different branches of his profession. Jan. 10.

WHITMAN'S DISCOURSE.

A Thanksgiving Discourse, on the means of increasing *Public Happiness*. By BERNARD WHITMAN. Just published by Bowles & Dearborn, 50 Washngton-street. Dec. 20.

RELIGIOUS DISPUTES.

BOWLES & DEARBORN have in press and will publish in a few days—a Pamphlet entitled "The Fatal Tendency of Religious Disputes of the present day Impartially Considered"—by Old Experience.

"*There came a Viper out of the heat*"—Acts xviii. 3

INSURANCE.

THE MERCHANTS' INSURANCE COMPANY IN BOSTON, conformably with their act of Incorporation, give notice that their Capital Stock is THREE HUNDRED THOUSAND DOLLARS, *and is paid in and invested according to law*—that they receive proposals and make insurance at their office, No. 38, State street, against the risk of Fire, as expressed in their policies—

On Dwelling-Houses and other buildings.

On Merchandise, Household Furniture, and other property.

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On qualified or contingent property, as on mortgages, life estates, property consigned, property held in trust, and property held as collateral security, provided that the nature of the interest to be insured, be made known and described.

They insure for any part of a year, or for one or more years, as the applicant may prefer, and they insure on the exclusive principle, by which they contract to pay all loss on the property until it amounts to the sum insured, unless the applicant prefers to take a pro-rata Policy at a lower premium, in which case they will insure on the pro-rata or average principle.

The Campany also give notice that they continue to insure on MARINE RISKS, against the perils mentioned in their Policies as heretofore, not exceeding *Thirty Thousand Dollars on a risk*.

JOSEPH BALCH, President.
ANDREW G. WINSLOW, Sec'y. Nov. 22

UNITARIAN ADVOCATE.

THIS day published, by BOWLES & DEARBORN, "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall*. Vol. 3. No. 2. for February, 1829.

CONTENTS.

Miscellany.—Cursory Observations on the Questions at issue between Orthodox and Liberal Christians; An Address recently delivered to a New Unitarian Society, at the Ordination of their Pastor; Jewish Sacrifices; The Passover; Sin; Religious Impressions; "Weep for yourselves,—and for your Children;" The Watje Negress' Prayer; Proselytism; Party Names.
Jan. 31.

MR. WHITMANS SERMON.

BOWLES & DEARBORN, 50 Washington Street, have just published—"A Discourse on the Limited Influence of the Gospel,"—by BERNARD WHITMAN.

CHRISTIAN REGISTER.

THE Christian Register is published at 166 Washington-street Boston, a little South of the '*Old South Church*.'

All communcations for the editor, as well as letters of business relating to the Christian Register, may be addressed to DAVID REED, Boston.

TERMS. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

Those who pay bills in advance to a collector, after the first month of their year, will pay *two dollars and seventy-five cents*.

Those who pay after the first six months, will pay *three dollars*.

Those who delay payment till the close of the year will be charged with interest on the amount from the expiration of the first six months.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

To those who obtain five responsible subscribers, a sixth copy will be sent gratis, for one year.

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☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

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